

K. Mac Gregor A (R.)

R E P L Y
TO THE
LAYMAN'S ADDRESS
TO
THE BAPTISTS.

II. Dr. GILL's ANSWER to the Rev. Mr. ADDINGTON, respecting the Disturbance in MUNSTER.

III. The DOCTRINE OF BAPTISM, as it is in immediate Connection with, and is a Part of the Grand Foundation Truths of the Gospel, and with experimental and practical Godliness.

IV. The material Difference between REGENERATION, the BAPTISM of the HOLY GHOST, and WATER BAPTISM.

By R. M. AUTHOR of the CONTRAST.

Add thou not to his Word, lest he reprove thee. Prov. xxx. 6.
The Lord shall judge the World with Righteousness, and the People with his Truth. Psalm xcvi. 13.

L O N D O N :

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A N

ADDRESS TO THE BAPTISTS

In general, and to those in and about READING
in particular.

DEARLY beloved in the Lord, whose edification, establishment, soul consolation, and salvation, I most ardently pray for : Love to God, to truth, and you, inclined me (although the least of all saints) to make these remarks.

All that have wrote against the Baptists have only furnished arguments to confute themselves Truth does not, and cannot suffer by being controverted. I am more afraid of a cold, indifferent, lukewarm spirit among ourselves, than of all that opposers can do or say. Satan stirs up the native enmity of the carnal heart against those who keep the commandments of God and the faith of Jesus, Rev. xii. 17. The truths we profess and practice will stand the closest scrutiny, and disdain the low cunning or subterfuges of a sinner ; and need not rhetoric, logic, or vain philosophy to defend them : receive no additional glory by any or all men, and only demand a fair hearing and a divine power to accompany them, in order to render them effectual.

To my knowledge, none have treated on Baptism in connexion with the doctrines of the gospel, &c. I heartily wish some of my fathers in Christ, that have time and talents, would enlarge on it. The subject will amply reward all their labours, and the churches be edified, and God glorified. Which is the ardent desire of,

Your willing Servant for Christ's Sake,

Woolwich, Dec. 1. 1773.

ROBERT M'GREGOR.

A

R E P L Y, &c.

THE Baptists for many years have not written but in self-defence, in answer to their opponents ; therefore they are not the aggressors ; and are indeed the peaceable in the land. It is not difficult perhaps to account for this Layman's concealing his name and profession, considering the manner of his address. For a specimen of his candor, he is pleased to charge the Baptists, without producing proofs, with,

1. " Bringing in works and cancelling grace ; introducing sense instead of faith ; the law instead of the gospel ; as foul with bigotry, cavilling, and contention ; bearing it out with much pride against all men, as is hardly reconcileable with the gospel and common sense, as causing Jews, Turks, and Papists to blaspheme, page 20. as guilty of schism, pride, and uncharitableness ; on purpose to distinguish ourselves as legal, and under a yoke of bondage, p. 23. as if our profession of candor was attended with much duplicity, if not hypocrisy : refusing, *with disdain*, communion with other christians. *To all intents and purposes resting our hope of salvation on baptism* ; as Pharisees, saying, Stand by, I am holier than thou ; as if others were not of the number of God's elect ; maintaining it without the appearance of meekness, disputing with every body for a matter of *fatal consequences*, p. 26. saying, Are you to be carried to heaven by the outward washing-work of water baptism ? p. 27. as poisoners of souls, sink us as Sodom into the dead sea of everlasting perdition and damnation for our profession, p. 27. does not hesitate to curse us and our tenets as
most

most diabolical and destructive errors ; the heart that retains them cannot receive the Spirit of Christ, and if any man has not the Spirit of Christ, he is none of his." Is this candid ?

2. (His contempt of the ordinance and the author of it, as if God ordained) " A trifle, an outward trifle, p. 12. whether we are baptized by this or that mode, not worth a rush, p. 29. it is no article of faith ; an outward non-essential ceremony, fatal in its consequences, an insignificant mode, a cause of confusion, p. 20. a mere non-essential circumstance which frustrates the grace of God," p. 14.

This author calls his book, " A Candid Address to the religious Society of Baptists."

" Nor do I concern myself whether that mode is to be administered to infants or adult persons," p. 5. The reader will judge whether the whole book is not against the baptizing adults only. If to infants, then not to adults ; if to adults, then not to infants. If the mode be sprinkling, then it is not dipping ; but if dipping, then it is not sprinkling : it cannot be both.

" These matters have produced no eminent benefit, if any at all, to the cause of the gospel, to the world, or to themselves," p. 5. Gospel baptism hath been, is now, and shall be of eminent usefulness to God's children, and for his own glory ; although of none to the world, or the opposers of it.

" Almost all the dissensions that have arisen upon outward forms and ceremonies have been urged by those who have been least acquainted with the glorious spirituality of the gospel, and have felt least of the power of it in their lives," p. 6. This in general is true respecting forms and ceremonies of human invention. But we are not contending for these, but oppose them as much as any ; we say, that none truly obey, but those who are acquainted with the glorious spirituality, and feel the power of the gospel ; and affirm, that it is for want of it that there is such an opposition to evangelical obedience to gospel ordinances.

" A

“ A man savingly illuminated with the Spirit of truth, sensible of the plague of his own heart, and enjoying that happy life which is hid with Christ in God, has no time to *waste* upon the things that are seen, no heart to employ himself in matters that obscure the glory of the gospel, or tend to bring the soul into darkness, distraction, or doubt,” p. 6. A man savingly illuminated by the Spirit of God will say to the Layman, “ Thou favorest not the things that be of God,” Matt. xvi. 23. “ Knowing that there are many false spirits gone out into the world,” 1 John iv. 1. which lead from obedience to Christ, and is the spirit of antichrist; which consequently leads into darkness, distraction, and doubt, and so obscuring the glory of the gospel. All public ordinances are things that are seen, such as reading the scriptures, hearing, praying, baptism, and the Lord’s supper; fellowship and communion of saints in them. That man that accounts it *waste time*, and has no heart to employ himself in these matters, may be an Antinomian on the principle of pride, or an hermit, but a christian he cannot be; for the law of God being written in the christian’s heart removes doubt, and he delights in it after the inward man, and sees a peculiar glory in every gospel ordinance.

“ Brethren, I wish to assure you that this address does not proceed from a spirit of bitterness against you or your profession, but a sincere desire of warning your souls against embracing that for an *essential truth**, which,

* The main drift of the Layman in his making use of the word “ non-essential,” is to make light of the ordinance of baptism; we confess it is not so essential to salvation, that none are saved without it; but does our being saved by grace, absolutely free, lead either to slight or to neglect obedience to Christ?

There are some things essential to gospel baptism,

1. A divine command, a warrant and example in the word, without which it is will-worship.

2. A proper administrator, one called of God to preach the gospel, and administer all ordinances.

3. Proper subjects, visible believers, professors of the faith of the gospel, and obedience to his revealed will.

4. Ad-

which, so embraced, may prove a dangerous error and uncharitableness against those who cannot adopt your particular tenet," p. 6. We know that there are sincere Jews, Turks, and Infidels, who think they do God service by putting his servants to death, John xvi. 2. I wish to assure you, and in sincerity, without bitterness against any living man, that I do embrace every truth in God's word as an essential truth; but see how they were to be dealt with who turned aside the Lord's people from him, and believing the truth, Deut. xiii. 4—11. Heartily embracing the truth can never be an error. Gospel baptism being peculiar to us, is not to the honor of other christians.

"From the profligate heretics, Donatus, Marcion, Nicholas Storck, Thomas Muntzer, John of Leyden, 1521. the *justly exploded opinion of adult baptism—free will ranting, and adult baptism have altogether sprung,*" p. 8, 9.

Should our Lord's interrogation to the Jews be put to our author, "The baptism of John, was it from heaven, or of men?" Matt. xxi. 25. he would answer at once, Of men, from the most pestilent heretics; and he can tell you their names, and the date of the year, although 1521 too late. Did these heretics send John the baptist, John i. 33. and all Christ's disciples, Matt. xxviii. 19, 20. Mark xvi. 15, 16. Was there no adults baptized 1773 years ago? Is this the man that promised "not to concern himself, whether administered to infants or adults," p. 3. who said, "this is not against your profession," p. 7. "Not because I lay any great stress upon the mode, either in one way or the

4. Administered in the name of the Father, and of the Son, and of the Holy Ghost, and that the subject be baptized in the proper element, water, and raised out of it by the administrator.

5. It is essential to the subject having in baptism, and afterwards, the answer of a good conscience towards God, 1 Pet. iii. 21.

6. And above all, it is essential to the declarative glory of the divine Author, which is undoubtedly the final end of every gospel ordinance. The glory of God should be nearer to us than our lives, character, substance, and I may add, nearer and dearer than our own eternal salvation. Libertines may and do call divine ordinances non-essentials, but none who understand what they say.

other,"

other," p. 10. But now he joins it in company with ranting and free will, and thinks that he justly explodes it; that is, condemns and renders it and us as contemptible as he can. This is one evidence of the assurance he gives us of his sincerity just before. Although this author, and ten thousand more, should unchristian-like explode adult baptism, we cordially embrace it, and in so doing we are in the best company that ever was in the world; no man that reads his bible can possibly be ignorant of God being the author of it; and we are divinely assured, it hath no connexion with ranting, or free will, or any heresy.

"Ask your own hearts this essential and important question," p. 10. I chuse rather to ask and trust God, speaking in his word, than my own deceitful heart. But, "essential truths from God may prove a dangerous error," p. 7. But now an essential question from a layman demands heart obedience. Is not this *ranting*?

"Is the mode of outward baptism in grown persons, which is so earnestly contended for and so zealously urged upon all men by the Baptists, absolutely necessary to salvation, or not?" We do not urge baptism upon any man, much less on all men. Our avowed principles are, that the christian subjects are volunteers in it. I never met with a Baptist who asserted that it was absolutely necessary to salvation. So that almost the whole of what follows of this author is supposition and slander. Although disagreeable walking in such a dirty path; but, lest others should be led astray by his cunning craftiness, I will trace him.

"For by making an external ceremony, though but in the least that can be imagined, a parcel, or qualification, or an adjunct of the cause and reason of your salvation, you bring in works and cancel grace, Eph. ii. 2. you introduce sense for inward faith, and thereby substitute the law for the gospel," p. 12. We do not in any degree make baptism, or any ordinance, a parcel, qualification, or an adjunct of the cause and reason of your salvation; so neither bring in works or cancel grace, Eph. ii. 8.
yet

yet we believe, where there is faith in the heart, there will be a sense of it ; and faith always works by love to Christ, and inclines the subject to keep his commandments, not as a legal, but a gospel duty. Does not this Pædo-Baptist, as well as others, substitute the law for the gospel, by pretending a right to gospel baptism from legal ceremonies which are abolished?

“ Not because I lay any great stress on the mode either in one way or the other, for in so doing I should fall into the error I blame,” p. 10. Does not this author, then, lay some stress on Infant Baptism, and is guilty of the error he blames, in falsely accusing those who disavow laying the least stress on it in point of salvation † ?

“ Some of you know that in another view you must not mix law and gospel, works and grace, sense and faith,” p. 12. Baptizing christian believers does not, in any view, mix law and gospel, works and grace, sense and faith. He confesses some of us know we must not mix these : and does he not know the Pædo-Baptists admit subjects to baptism who know nothing of law or gospel, grace or works, sense or faith ?

“ If you render baptism the least part, you really make it all, and you necessarily make it a part if you lay the minutest stress upon it.”

† It is the most glorious privilege of the saints to walk in all gospel ordinances without laying the least stress upon them ; while we believe it is nothing less than presumption to expect the end, final salvation, without the use of the means God hath appointed, where they can be had. None under heaven lay less stress on ordinances, than those who most uniformly and universally walk in them. This I believe to be the case with the Baptists, whose professed sentiment it is, that persons already saved, in a gospel sense, are those who have a right to gospel ordinances ; namely, such as believe in the Lord Jesus, called according to his purpose, and born of God, and sweetly constrained from love to Christ to keep his commandments. It is amazing that a Pædo-Baptist should charge the Baptists with what has been in a thousand instances proved against themselves [See the Contrast between Infant sprinkling and Christian Baptism] and without a single proof against us : he seems conscious of the injustice of this conduct, and therefore introduces his innovations with so many “ if’s---if you do so, if you believe so,” and then draws his conclusions from his own suppositions.

Faith and love in the subject's heart will lead to all gospel obedience, without necessarily laying "the minutest stress upon it."

"Circumcision was but a *trifle*, and an outward *trifle too, like outward baptism*, yet circumcision had not only the authority of a divine command, but the undisputed sanction and invariable practice of ages, which your opinion of baptism confessedly has not," p. 12.

Is not this charging God foolishly with ordaining, commanding, approving, and enjoining on the highest penalties, obedience to trifles? WHO IS A RANTER NOW, in the worst sense? Heart circumcision was typified by outward circumcision, but did that supercede it, or make it a trifle? Not in the least; it was ordained on no less penalty than the *man child, whose flesh of his foreskin is not circumcised shall be cut off from his people, he hath broken my covenant*, Gen. xvii. 14. yet this author himself confesses that this trifle had not only the authority of a divine command, but the undisputed sanction and invariable practice of ages. Strange! and but an "outward trifle too, like outward baptism." This is a home thrust at the bosses of God's buckler, Job xv. 25, 26. and through his side cuts off at once one of the christian church's breasts as a trifle! As circumcision had, so baptism hath not only authority of a divine command, but the undisputed sanction and invariable practice of very near the three first centuries, and more or less in all ages since; which Infant Baptism has not. We confess Water Baptism to be outward, as all other ordinances are, for we know of no inward Baptism by water only. We add, Did Christ institute, ordain, and command a trifle? did he himself obey a trifle? did John Baptist and all the disciples of Jesus obey themselves and administer trifles? did all the primitive churches, in order to have the answer of a good conscience, obey a trifle? did the Baptists in every age since the apostolic day obey a trifle? No; but a glorious ordinance of the gospel church, which shall invariably continue to the end of the world.

"Baptism

“ Baptism to denote their ineffable communion and completeness in him when they come to heaven,” p. 13.

Strange extremes ! just now a trifle, but now denotes our ineffable communion in him when we come to heaven ; as there will be no water baptism in heaven, our ineffable communion there with him will not be in it. The christian subject hath sweet communion with Christ in baptism here on earth, in his death, burial, and resurrection. See Rom. vi. 3—8. Coloss. ii. 12. and have a joyful hope of ineffable communion with him in glory.

“ I must tell you plainly, you frustrate the grace of God, so as to leave none remaining,” p. 14.

This is sending all the Baptists to hell at once, for they obey this divine command, and none enter heaven without the grace of God.

“ For my own part let me but know and experience more and more of this blessed and efficient baptism ; the outward sign, which a Simon Magus could receive and be but a Simon Magus still, shall never be the subject of a moment’s dispute with me,” p. 16.

If this author either knew or experienced what he calls the efficient baptism, being baptized into Christ, could he speak so contemptuously of any ordinance ? Can that experience that does not lead to gospel obedience be the effect of regeneration, or any thing less than a strong delusion ? Neither Simon Magus nor a Judas speak so contemptuously of baptism as this author. The divine Spirit never taught any man to slight or despise his own ordinance. True it is that some improper subjects may receive it, and be just what they were before, if not worse ; as multitudes who have not faith to discern the Lord’s body in the Lord’s supper do eat and drink their own damnation. But are these instances any just ground for true believers calling either baptism or the Lord’s supper trifles, or neglecting them ?

“ Or justify your conduct in separating yourselves from other christians through any presumption of being

exclusively or peculiarly upon that account his favored church and people," p. 17.

Our persons are justified only by the righteousness of Christ; our conduct too is justifiable in separating from Babylon all that condemn and obey not, or throw down Christ's instituted worship; notwithstanding they may say, Lord, Lord; and from all who cast contempt on Christ's authority, by setting up the traditions of men, 2 Cor. vi. 17. Rev. xviii. 4. Jer. xv. 19. Matt. vii. 21.

"This spiritual baptism alone will wash away the foul spots of bigotry, cavilling, and dissension; and to correct with faithfulness and truth the errors and abuses of the presumptuous and ignorant."

The reader will judge, whether this author's spiritual baptism has washed away the foul spots of bigotry, &c. &c.

The grace of God in the heart will produce those blessed effects, and which we insist on as a pre-requisite to gospel baptism; our faithfulness in this respect he is pleased to call by those odious names, "the foul spots of bigotry and cavilling." But bigots rail most against bigotry. It never entered our hearts to make baptism necessary to salvation, nor do we think it either scriptural or rational to admit infants till they are capable of giving a reason of the hope that is in them.

"Those among you who think this outward baptism of grown persons no necessary article of faith, and *no essential or indispensable requisite of salvation*, seem thus far to be right; but this opinion militates against your conduct—in your zeal in inculcating your distinguishing tenet as a criterion and mark of true faith on all men. Thus by your own confession you become guilty of the awful sin of schism," p. 19.

I believe there is not a christian in the world who does not believe (some) baptism to be an article of faith. We do not believe water baptism indispensably requisite to salvation, because the word informs us, that none but persons who have true faith, and are already saved in a gospel sense, have a right to it. If gospel ministers or people recom-

recommend no ordinance but what is absolutely necessary to salvation, I believe not one could be inculcated on any man : but we will not be discouraged in recommending to every christian, duty and privilege in the church, in the family, and in the world, although we may be stigmatized with the odious name of Schismatics. This author is very free in declaring confessions we never made ; “ thus, says he, you become guilty of the awful sin of Schism by your own confession.”

“ You will not communicate with them in breaking of bread, and in the *joy of the soul*.”

If this author is not a Roman Catholic, his noise about Schism retorts on himself ; but we, who never were of the body he belongs to, cannot be guilty of that awful sin ; for Schism must be in the body, 1 Cor. xii. 25. True communion is the communion of saints, who give themselves to God and one another by solemn covenant agreement ; and who continue stedfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayer. It seems this author has found out a new ordinance that he calls, “ the joy of the soul :” whether he means the five Popish sacraments that Protestants renounce, he is the best judge.

“ So far as your influence reaches, you suffer the enemy, Turks, Papists, and Jews, to blaspheme the cause of God, by making a mere outward insignificant ceremony the cause of confusion among ourselves,” &c.

As the Baptists believe in the one Lord, one faith, and one baptism, truths which admit of no difference : our uniformity in receiving the whole truth as it is in Jesus, is the most effectual way to prevent Turks and Jews from blaspheming God's cause ; and what in reality gives the enemy occasion to blaspheme is christians setting up Infant Baptism (and other devices of man's wisdom) a mere insignificant ceremony of their own invention, although clearly contrary to the scripture of truth. The divine Nazarene was a Baptist in principle

principle and in practice, which no Pædo-Baptist, or Jew, or Turk, is.

“ These your principles and practices in the affair of baptism seem alike indefensible.”

The principles and practices of Jesus, and all the primitive christians in baptism, were the same as ours, therefore defensible.

“ As indeed it is a mere non-essential circumstance, you cannot clear yourselves of the sin of Schism, nor cover the pride and uncharitableness of setting up an opinion which can only be for the purpose of distinguishing yourselves from the rest of God’s professing people,” p. 21.

If a conscientious keeping of Christ’s commandments and separation from those who do not, be pride, uncharitableness, and Schism, we are guilty ; and it is no distinction of our making, but what God himself hath made.

“ This I know, that if an angel from heaven was capable of preaching such a gospel to me as might tend either to obscure the glory of my precious Saviour, or to weaken my love to the brethren (by whom I mean all, of all parties, who love our Lord Jesus in sincerity) as I from my heart believe this of Adult Baptism, as held by you, must necessarily do, I would not hesitate to pronounce him, as the apostle did, accursed,” p. 22.

We are accountable to God for what we do, and believe from our hearts, that Adult Baptism, as held and administered by us, is so far from obscuring the glory of Christ, our precious Saviour, that Christ himself never was more manifestly glorified on earth, than when he was baptized, and probably never will be till he appears in the clouds at his second coming, Matt. iii. 16, 17. And I know not that his children glorify him more on earth, than when they in faith and from love to him, fulfil this part of righteousness, which rather increases our love to all Christ’s brethren, than weakens it. I think the best evidence we can give of love to Christ and to the brethren, is to walk as he walked.

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As the Layman is no apostle, although he may have the spirit of a Jesuit, let me advise him to hesitate a little longer, and suspend his curses, lest his curses return to his own bosom, Psalm cix. 17, 18.

“Sirs, dissension, if there were none besides, is a most diabolical and destructive error. The heart that retains it cannot receive for its inhabitant the Spirit of Christ, who will be no inmate with discord; and you well know, “that if any man have not the Spirit of Christ, he is none of his,” Rom. viii. 9. I charge this matter on your consciences,” p. 22.

No man that reads the New Testament can doubt of baptism being an ordinance immediately instituted by Christ himself. If it be a diabolical and destructive error, Christ must be (O horrid blasphemy!) a devil, and his institution a most destructive error, and so destructive, that the heart that retains it, as all the Baptists do, cannot be saved, for none are saved without the Spirit's inhabitation, Rom. viii. 9. All the Baptists retain this supposed damnable error, which this author charges on their consciences. Before he cursed us, and now sentences us to destruction. Is this candid to those he calls brethren?

“Pray to be led into all essential truth.”

This is more candid than the above, but we believe every divine truth to be *an essential truth*, and as such cordially embrace it.

“Your profession of candor seems attended with much duplicity, if not hypocrisy, refusing with *disdain* communion with other christians, merely for not being really baptized,” p. 25.

The poor Baptists are in a dreadful case indeed: if the above is true, our profession of candor is nothing but duplicity and hypocrisy. The Lord give him repentance unto life (but probably he will call even this duplicity and hypocrisy). Every christian church are the best judges who is, and who is not to be admitted into their society; it is a right that civil societies claim. Will any of the Pædo-Baptist churches receive into their communion a christian who never was baptized? or
will

will they acknowledge this disdainful communion with them?

“ Legalism, which like a mill-stone hangs about the neck of this opinion—laying the utmost stress on what is of no intrinsic moment or importance at all,” p. 23, 24.

The manifest enmity of this author is against the Baptists for their uniform gospel obedience. He sinks the Baptists and the opinion (baptism) with this ponderous mill-stone hanging about their necks, to rise no more. See what was to be the punishment of those who offended believers in the ancient Baptist, Matt. xviii. 6, 7. Mark ix. 42. Great Babylon shall fall, Rev. xviii. 21. while baptism shall continue to the end of the world, Matt. xxviii. 19, 20. We lay no stress on it in point of salvation, much less the utmost stress.

“ Is not this eventually, and to all intents and purposes, resting the hope of salvation upon an outward ceremony? even common sense will allow it.”

Our strict uniform walking in the way and using the means God hath appointed, is in no sense resting our hope of eternal salvation on them, but on the divine Author of them in the way he hath appointed; and we verily believe that even common sense will allow that it is presumption to expect salvation, but in the way God hath appointed to give it.

“ I cannot (a fortiori) on stronger grounds, let my faith be ever so clear, be esteemed by such among the number of God’s elect,” p. 24.

Knowing who are God’s elect belongs to God only. The evidences of it are Regeneration, Faith, Effectual Calling, which we look for as pre-requisites to baptism. That faith that does not lead to gospel obedience, is not the faith of God’s elect.

“ A Pharisaic spirit, Stand by thyself, I am holier than thou.”

If we may be permitted to answer for ourselves, we say, boasting is excluded, Rom. iii. 27. what we are, we are by the grace of God, 1 Cor. xv. 10. who alone
maketh

maketh us to differ ; that no flesh should glory in his presence," 1 Cor. i. 29.

" Yet as it is no article of faith by their own confession," p. 25.

This author may be a Father Confessor ; but no Baptist in his senses ever would confess baptism no article of faith. Is not this wilful slander from his own words ? Before he charges us, with " resting our hope of eternal salvation on it, &c. and now confessing it no article of faith."

Both are absolute falsities, and he must know them to be so.

" When urged, as it is by you, it is of fatal consequence. Are you to be carried to heaven by works, or by confidence in the outward washing-work of water baptism ?" p. 26, 27.

The author will do well to consider, whether this is not a contemptuous sneer at gospel obedience ? Were it my case I should tremble, lest it should evidence heart-enmity against God, Rom. viii. 7. Nothing is more contrary to our avowed principles, than salvation in part, or in the whole, by any work of ours.

" Where is becoming all things to all men, that the word of God may have free course, and meet with no idle or unnecessary obstruction ?" p. 25.

I remember a good man (I think St. Austin) said, " That he would not tell a lye to save the whole world." Paul never preached two gospels, never dropped, or concealed, or kept back truth ; never published error to please any man, nor became an advocate for error. Will this author, or perhaps junto of authors, to please the croud, be Churchmen, and Dissenters, Conformists and Nonconformists in the same day ; and so repeatedly conceal known truths and publish gross errors ? Is not this becoming all things to all men with a witness ? " All the rivers in the world cannot wash the minutest spot." True, but the fountain of the blood of Jesus, represented by baptism, doth.

“ The rivulet of Jordan,” p. 27.

Is not this a wilful misrepresentation, as if the river Jordan was not sufficient for immersion? I would ask, Did the Lord work a miracle to divide a rivulet before Israel and Elijah? Joshua iii. 14—17. 2 Kings ii. 8, 14.

“ A grain of false confidence will *more than poison the soul*—you sink yourselves into a dead sea that shall overwhelm every spiritual Sodom—into everlasting perdition. Men and brethren, it is awful to be damned for a profession, as the Pharisees were : mistakes in faith tend to destroy the soul,” p. 27, 28.

The least sin deserves damnation : and there is not a just man upon earth that doeth good and sinneth not, Eccles. vii. 20. Sins of omission are damning sins ; “ for to him that knoweth to do good and doth it not, to him it is sin,” James iv. 17. If we are damned for keeping God’s commandments in faith, and from love to Christ, and in order to avoid the least sin, what must become of them who slight, despise, and contemptuously call divine commands “ trifles, not worth a rush ;” who represent them as the causes of perdition and damnation to them that obey them?

“ Faith, genuine faith, is and must be a simple principle,” p. 29.

Does this simple principle teach him to sentence his brethren to damnation?

“ Faith will never stoop to look at water, but at Christ ; whether we are baptized in one mode or another is not worth a rush.”

True faith always looks to the word and ordinances as the rule of obedience, Gal. vi. 16. and to Christ through these. Strange ! A divine ordinance from heaven *not worth a rush*. No man can give a better evidence of love to Christ, than by keeping his commandments.

“ Those of you who have tasted that the Lord is gracious must know that you received not the Spirit through the preaching of Water Baptism, but through
the

the preaching of faith in the sprinkling of the blood of Jesus," p. 26. "The Spirit of truth will lead a man only to Christ; he takes of the things of Christ, among which mere water can never be meant, and shews them to the soul," p. 29.

This objection is fully confuted in the doctrine of baptism, &c.

"Indeed, we are all of us by nature prone to confound things spiritual with carnal, and to deceive ourselves with matters of little consequence by omitting those of *greater*; nor do we get over this mistake but in proportion as we profit in the school of Christ," p. 30.

I have had the grief of heart, to see towering professors casting off all regard to gospel worship, and subjection to gospel ordinances: but, if I understand this author right, I never before heard any who called it, profiting in the school of Christ. To use his own expression, this is what he calls, execrable noise and nonsense, if not worse; such a profiting is plainly in the devil's school. Sensible of his own guilt, he confesses his proneness to deceive himself and others by confounding things spiritual and carnal, by omitting things of greater consequence. The Lord give him repentance and forgiveness. Amen.

As to the long note upon tradition, I only say, if you could produce two thousand instead of two, while their evidence is contrary to scripture, it cannot satisfy one honest enquirer after truth; besides these have been answered over and over again. See Dr. Gill on Apostolic Traditions, and many others.

"He says, "I do not mean to accuse the Baptists of England and of this day as espousers of all the abominable practices that attended them (the Germans—Nicholas Stork, Thomas Munster, John of Leyden) I wish them only to reflect, from what impure fountains this muddy stream of free will ranting Adult Baptism have altogether sprung."

This old stale story is introduced on purpose, by every one who writes in defence of Infant Baptism, to incense the ignorant against us.

We believe that free will and ranting proceeds from hell and corrupt nature ; but we are divinely assured by the oracles of truth—that Adult Baptism is from God himself altogether.

Dr. GILL'S ANSWER to Mr. ADDINGTON.

In a LETTER to a FRIEND.

“ Reverend and Dear Sir,

“ **S**INCE I saw you last, I have been revolving in my thoughts what you said concerning Mr. Addington, as upbraiding the Baptists with the disturbances in Germany.

Those were begun by Pædo-Baptists, although afterwards joined by some called Anabaptists, on whom the whole blame was laid. Men of bad principles and scandalous lives : and the Pædo-Baptists have been told over and over again that we disavow these men and their principles and practices as much as they do. And a man that will upbraid us with all these things after all this, discovers more the badness of his heart, than the weakness of his head. Our confessions of faith, both of the general and particular persuasion throughout the last century shew, that we believe civil magistracy in all things lawful, and our behaviour has always been agreeable to our principles and profession : So that we may claim to ourselves the characters of being the quiet and peaceable in the land. In what plots or conspiracies, insurrections, or rebellions against the present family have any of us been ? When it is well known multitudes of Pædo-Baptists have been concerned in them ! It would be thought hard would we impute all massacres and murders of the Papists, who
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are all Pædo-Baptists to the body of this people ; even all committed in France and Savoy, in the Netherlands, in Ireland, and elsewhere ; and yet all this may be as justly retorted upon them as the distractions in Munster upon us. A people who never had any connexions with us, and with whom we neither agree, nor they with us, as not in their political principles, no, not in baptism itself, which it is affirmed they administered by sprinkling and not dipping." See my reply to the divine right of Infant Baptism, page 21. There the Doctor says, " The troubles in Germany and at Munster it is certain, beyond all contradiction, that they were begun by Pædo-Baptists, and whilst they were such. And as for the German Anabaptists, who joined with them, they were Sprinklers and not Baptists ; and so belongs rather to this writer's party than to us."

What trite arguments and common objections are used by this Author is not worth your taking notice of, only refer him to where an answer is given. You will excuse my scribble—you know my circumstance. If you can pick out any thing which may be of any service to you, you are welcome to it."

I am Yours,

July, 1772.

JOHN GILL.

POST-

P O S T S C R I P T.

IN order to shew the absurdity of the Pædo-Baptists' conduct, and for ever to silence the slanderous old stale story of Munster, as being any just reflection on the Baptists, let this invincible battery be turned against themselves, and let them with shame answer these questions :

1. Who was the mother of harlots, the abomination of the whole earth, and who are her harlot daughters ? Who set up, supported, and does support, and enriches, and cherishes the whore of Babylon ? that poisoned emperors, deposed kings, fomented the blackest rebellions in states and kingdoms ? Who sells indulgences for the most abominable lusts, and pardons for all sorts of sins before and after committed ? Who committed the horrid massacres in France and in Ireland ? All the cruel, bloody, tragical accounts in Fox's book of Martyrs ; in Crookshanks Church History, on the Protestants ? Who set up the abominable inquisition in Spain and Portugal ? Who kindled the Smithfield fires in bloody Mary's days ? Who for the love of gold destroyed in about sixteen or seventeen years near six millions of the natives of Mexico ? Who shut up the scriptures from the common people, and with fire and sword opposed the reformation ? Who, at this very day 1773, under the fallacious pretence of protecting Poland, divide it among themselves with force of arms ? Who barbarously persecuted and depopulated our nation, by driving thousands of Protestants to America, &c ? Who turned out two thousand godly ministers on Bartholomew-day 1662 ? Who attempted to bring in an abjured Popish Pretender, and raised the rebellions in 1715 and in 1746 ? The answer to all is, Pædo-Baptists.

2. Who at this day supports that temple of paganism, the Pantheon ; the abominable scene at Cornely's ; the Coterie ;

Coterie; masquerades? Who supports and attends the Play-houses, those nurseries of all abominations, where scenes of wickedness are represented to the corruption of youth and encouragement of all uncleanness, where the devil is invoked, the holy scriptures burlesqued, God himself blasphemed*, &c? And all those not a few individuals, but large bodies. The answer is, Pædo-Baptists.

After all, so far am I from charging the above crimes on the godly among Protestant Pædo-Baptists of this day; that I verily believe they as much abhor the above conduct of real Pædo-Baptists, extorted from us by Mr. A——the layman and others, as we do the Munster story. To conclude: Such is the prejudice of education principles that the Munster story will be believed in defence of Infant Baptism, when divine revelation for Adult Baptism is not .

* To the honor of the Baptists, I have not known a single person for these thirty years that goes to plays. I have made this observation to several gentlemen of very extensive acquaintance with our denomination, and who affirm the same.



The DOCTRINE of BAPTISM, as it is in immediate Connexion with, and is a part of the grand Foundation Truths of the Gospel ; likewise with experimental and practical Godliness.

WHATEVER be the effect of this on others, it hath been a delightful field for meditation to my own soul. The doctrine of Baptism is a foundation that stands sure as the pillars of heaven ; all attempts against it will be like arrows shot against a brazen wall. Heaven and earth shall pass away, but God's word and ordinances shall not 'till time shall be no more. My aim is to view the doctrine in the same connexion in which the Lord hath fixed it. My solemn appeal is not to the passions of men, but to their judgment as in the sight of God. If God should be pleased to convey truth to the understanding of any of his children, he who alone conveys it to the heart experimentally shall have all the glory.

The doctrine of Baptism is in immediate connexion with the glorious foundation doctrine of the Holy Trinity, clearly preaches it, and openly maintains it, Matt. xxviii. 19. "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

1. The administrator must be a Baptist, believing the doctrine of the Holy Trinity, believing and professing faith in each divine person in God, otherwise I cannot see how he can administer it without acting the hypocrite. Baptism is to be administered in the name of the Son, and of the Holy Ghost, as well as in the name of the Father*.

2. The

* The sacred name may be called upon, as it often is, vainly, profanely, or superstitiously, or blasphemously, as when the words of institution are used over a bell, a steeple-house, a burying-ground, a sword, a standard, and this is called baptizing them ; or, what is nearly the same, when it is called on over an infant, who has no more faith in, nor knowledge of the doctrine of Baptism, nor of the Trinity, than the above have ; all of which is breaking the third commandment. An Arian, or an Antitrinitarian taking upon him to baptize. Preposterous ! Would to God
there

2. The subjects of Baptism must not be Arians or Anti-trinitarians, for their first step in gospel obedience is, in the strongest terms, actually professing their faith in the holy Trinity in Unity. O how joyfully does the christian believer give up himself to his Covenant God in baptism, seeing the holy Trinity unitedly concerned in the WHOLE of his SALVATION! But giving up Adult Baptism, is giving up a most solemn profession of faith in the holy Trinity, that is or can be made by the subject. It was a common saying among the ancient christians, 'Go to Jordan if you want a proof of the Trinity.'

3. Our Lord's commission is a clear proof of the personality and equality of the Father, the Son, and the Holy Ghost, and of the Unity of the Godhead. See also 1 John v. 7, 8. "There are three that bear record in heaven, The Father, the Word, and the Holy Ghost, and these three are One; and there are three that bear witness in earth, The Spirit, and the water, and the blood, and these three agree in One." The testimony or record of the Three in heaven, is the testimony of God, ver. 9. and is a proof of a distinct personality in the Godhead, and of their Unity being the One God. Job could say, "My witness is in heaven, my record is on high," Job xvi. 19.

1. The witness in earth, "The Spirit, and the water, and the blood, and these three agree in One." By the Spirit that witnesseth, intends the ministration of the Spirit, the gospel, 2 Cor. iii. 8. The Word, which is spirit and life, John vi. 63. Rom. i. 16.

2. By the water, is intended water-baptism administered in the name of the Father, and of the Son, and of the Holy Ghost.

3. By the blood, the Lord's supper, which is the communion of the blood of Christ shed for the remission of sins, and its virtue to cleanse from all sins.

"These three agree in One." The divine Trinity bore testimony to baptism when Christ was baptized

there were none who acted so very inconsistent with their profession! A man that is not a christian baptizing! He that denies Christ's Divinity is not a christian.

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in Jordan, Matt. iii. 16, 17. Mark i. 8—11. In baptism the proper subject solemnly worships the divine Father, the divine Son, and the divine Spirit, according to his word and will. But the Pædo-Baptists have already given up one of the three that bear witness in earth, Baptism. There is no such thing among them as the subject bearing any witness, or exercising of faith in the Father, Son, and Spirit, in this divine ordinance; so that many of the grand ends of the institution are frustrated and superceeded. The language of the practice is, None shall ever in this divine ordinance answer the grand ends of the doctrine, or of the divine Author. Be astonished, O ye saints, that such a conduct should be justified by any professing the christian name! It is connected with, and is a solemn part of the counsel of God, which no faithful gospel minister can keep back, who would be clear from the blood of all men; for those who reject it, reject the counsel of God against themselves, Acts xx. 26, 27. Luke vii. 29, 30. As it is a part of the divine counsels, so the doctrine of baptism preaches the distinguishing love and grace of God to his people. The eternal God, as an evidence of his eternal love, ordained, appointed, and instituted these means for the real good of his redeemed, called, and chosen ones, and for these only, who are his workmanship, regenerated, born from above his sons and daughters, who believe through grace. It never was intended for any but these distinguished persons, and it ought not to be administered to any but those who give some evidences of their being such; and none else can enjoy God's presence in it. Infant Sprinklers act as if there was no election of grace.

4. "One Lord, one faith, one baptism," Eph. iv. 5. A christian minister hath no more warrant to omit preaching that one baptism, than he hath to omit what is in immediate connexion with it, that one Lord, or that one faith. One baptism in water, commanded by that one Lord to be submitted to, by all that have that one faith, administered in one and the same name,

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“ In the name of the Father, and of the Son, and of the Holy Ghost,” administered in one and the same way, to one and the same subjects, men and women who worship that one God. And but once.

5. Baptism is one of the foundation doctrines of Christ, or one of the six principles of christianity, Heb. vi. 1, 2. And, “ if the foundation be destroyed, what can the righteous do ?” Psalm xi. 3. You may with as much propriety discard any of the other five as baptism. “ What God hath joined together, let no vain men put asunder ; as they are all of great importance in the sight of God, they should be so in ours. Scarce will you meet with a professor of christianity that will exclude the doctrines of faith, repentance, laying on of hands, the resurrection of the dead, and eternal judgment, from being articles of faith ; the doctrine of baptism is equally so.

6. Baptism and the Lord’s supper are granted to be the church’s breasts of consolation, Isa. lxvi. 11. The Pædo-Baptists cruelly cut off one of the church’s breasts (Baptism) and adopt an abominable harlot in its stead. But every true mother, as Jerusalem above, Gal. iv. 26. will reserve her own breasts for her own children ; for the bride of Christ is a chaste virgin to Christ, and will not give her milk to any but Zion’s heaven-born children.

7. In the doctrine of christian baptism we see Christ, who hath fulfilled all righteousness for us, Matt. iii. 15. saying, “ Thus it becometh *us* to fulfil all righteousness ;” which shews that the law is magnified, justice satisfied, a proclamation from heaven of God being well pleased with his Son, buried in Jordan, and raised out of it, Matt. iii. 17. Christ being baptized of John, was a manifest approbation of John’s baptism. Baptism points to Christ, who wrought out and brought in an everlasting righteousness *for us*, Dan. ix. 24.

8. As the doctrine of Baptism preaches Christ as fulfilling all righteousness *for us* ; so it becomes *us*, every believer, to be baptized, as a debt of love and obedience which we owe to Christ in this way of righteousness ; al-

though not as our justifying righteousness in part or in whole, but as fulfilling the royal law of liberty*, James ii. 8.

9. Baptism leads the faith of the subject to the righteousness of Christ, that justifieth from all things, Acts xiii. 39. and to Christ who died for our sins and rose again for our justification, Rom. viii. 34.

10. The doctrine of Baptism preaches Christ in all his offices, as prophet, priest, and king. 1. As our great prophet in the church, to teach us what is his will in all gospel obedience. 2. The great High Priest and apostle of our (the Baptists) profession, Heb. iii. 1. Baptism represents the fountain of our Redeemer's atoning blood, open for sin and for uncleanness. Our reigning High Priest, who is entered into the holiest of all by his own blood, having obtained eternal redemption for us. None but the Baptists can truly say in baptism, that Christ is the Apostle and High Priest of our profession. 3. As King in his holy hill of Zion, who hath a right to institute, command, and to demand obedience, whose revealed will is a law to all his subjects; who yield chearful obedience to Christ in all his offices.

11. The doctrine of Baptism, in a very lively manner, represents the sufferings of Christ, and is metaphorically called a baptism! "I have a baptism to be baptized with, and how am I straitened till it be accomplished," Luke xii. 50. As Christ's baptism in water was not sprinkling a little water on his forehead, but he was baptized of John in Jordan, Mark i. 9. dipped, plunged, overwhelmed, or buried in or by it, As appears by the prophecies concerning his sufferings,

* The obedience of faith is often, in the language of scripture, called Righteousness. See Psalm cvi. 3. "Blessed is the man that doeth righteousness at all times." Psalm cxix. 172. "All thy commandments are righteousness." Prov. xxi. 21. "He that followeth after righteousness and mercy, findeth life, righteousness, and honor." Heb. xi. 33. wrought righteousness 1 John iii. 7, 10. "Whosoever doth not righteousness, is not of God."

None of which can be done by an infant; therefore the visible end of Christ in appointing baptism is not answered by them,

that

that it was not a sprinkling of sufferings ; but a whole Christ suffering in body and soul . It is represented by the battle of the warriors, and garments rolled in seas of blood, Isa. ix. 5. Christ with his dyed garments from Bozrah, red in his apparel, and thy garments like them that treadeth the wine fat ; and saying, I have trodden the wine press alone, &c. “ All thy waves and billows are gone over me,” Psalm xlii. 7. “ I sink—in the deep waters where the floods overflow me,” Psalm lxix. 1, 2. “ He (Christ) was clothed in a vesture dipped in blood,” Rev. xix. 13. Baptism points to Christ’s sufferings, as John did to the people, saying, Behold the sufferings of the Lamb of God. As all the legal sacrifices pointed to Christ to come ; so all gospel ordinances as having already suffered, bled, and died, buried, and raised from the dead : so baptism doth in a lively manner. That ordinance that doth not so, is not of God’s appointing.

12. Believing the gospel doctrine, and obeying gospel baptism, are immediately connected together in our Lord’s commission, Mark xvi. 16. Matt. xxviii. 19. All the primitive christians who believed the gospel doctrine, obeyed gospel baptism ; no instance can be brought to the contrary ; so ought every christian now, who believes with the heart unto righteousness, and with the mouth makes confession to salvation, Rom. x. 9, 10. The faith requisite to baptism is, not the faith of devils, or of the church, however true, nor the faith of parents ; but the subject actually believing as the effect of eternal love, by the faith of God’s elect, and of the operation of the divine Spirit, Acts xiii. 48. Titus i. 1. Col. ii. 12.

13. The gospel doctrine of faith and salvation is in immediate connexion with gospel baptism. See Mark xvi. 16. “ He that believeth, and is baptized, shall be saved.” All gospel doctrines demand our faith on our highest peril : “ He that believeth not shall be damned.”

Objection. “ The thief on the cross was saved without it ; and all who believe not shall be damned, although

although baptized." All this is true. Water Baptism doth not save as a cause, for it has no such influence in it, nor any ordinance whatsoever; it is only a means of salvation of God's ordaining and appointing for us to walk in. Christ alone is the author of the eternal salvation of all them that obey him, Heb. v. 9. Neither faith nor baptism is the procuring or meritorious cause of salvation, it is only a means. It is certainly the highest presumption for any, who have opportunity, and have a right to use the means, to neglect and slight them, and yet expect the end salvation. When Christ said to the woman, "Thy faith hath saved thee," it was Christ, the object of her faith, through faith as a means*. God ordained that Paul, and those with him should be saved, but it was *by means* of abiding in the ship, Acts xxvii. 31. The salvation of Noah and his family in the ark (a type of Baptism), 1 Pet. iii. 20, 21. It would certainly be the *height of presumption* in Noah to slight the ark, the *means* of his salvation; or to look for salvation in any other way, although God was his alone Saviour.

14. The doctrine of Baptism is in immediate connexion with the doctrine of Repentance and Forgiveness of Sins. It is called the baptism of repentance, Acts xix. 4. John required repentance of those who came to his baptism, and bringing forth works meet for repentance, Matt. iii. 2, 8. John preached the baptism of repentance for the remission of sins, Mark i. 4. So Peter preached it in the same connexion, Acts ii. 37—39. Repent and be baptized every one of you for the remission of sins, Mark i. 4. So Peter preached it in the same connexion, Acts ii. 37—39. "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repentance, which begins before baptism, and ends with the christian's life. The comfortable knowledge

* Luke vii. 50. When Timothy is said to save himself and them that heard him. 1 Tim. iv. 16. Which was by preaching the doctrine of faith as a means.

of the forgiveness of sins is promised to such as repent and are baptized, yea, and the gift of the Holy Ghost. The doctrine of Baptism leads the faith of the subject to the foundation of the Redeemer's blood, where we have free and full forgiveness, Zech. xiii. 1. Eph. i. 7. Acts ii. 38.

15. Our Lord's commission is a full proof of the observation, "Go ye, therefore, and teach all nations, baptizing them," &c. Matt. xxviii. 19, 20. "Go teach, or as Mark, preach the gospel." Teaching or preaching the gospel, includes preaching and teaching baptism. No gospel minister ever did, or can be said to preach the whole gospel doctrines, who doth not preach Baptism to those he baptizeth, before he baptize them*.

16. The disciples of Jesus never varied from their Lord's commission in their ministration, neither should any now. Wherever they went they preached Baptism in their first sermons, as well as all other gospel doctrines, &c. 1. Peter did so at the first opening his commission after receiving the baptism of the Holy Ghost, Acts ii. 37. "Repent and be baptized every one of you." "And they that gladly received the word were baptized and added to the church," ver. 41, 42. 2. In like manner Philip, preaching Christ and the things concerning the kingdom of God, &c. a part of which was preaching baptism; for when they

* Those who pretend to receive this commission from Christ, yet finally and wilfully, perhaps never, preach a sermon on Baptism in their whole lives (as is the case of multitudes at this day), one would be tempted to think, if practice speaks, that they are like our non-commissioned officers in the army, officers without a commission or command; or that our Lord gave them only half their commission, and said to these, Preach only on common place topics that will please the croud. Conform yourselves and your doctrine to the mode and taste of the multitude. Preach liberty (alas! licentiousness) to make light of divine commands; You may, to serve a turn, conform to the doctrines and commands of men, keep back part of my counsel; and to manifest your conformity, you may invert the order of my commission. Let your practice speak, Baptize first (alias, rantize) those whom no man ever did, or can teach, or preach the gospel to. Never baptize those whom you teach first, although expressed in my commission. How such a conduct can be answered for before the tribunal of Christ, I leave with them.

believed

believed Philip's preaching, they were baptized, both men and women, which fully proves he preached baptism. No man can fully preach Christ, and the things concerning the kingdom of God (the gospel church) who doth not preach the doctrine of Baptism, the first ordinance of the kingdom, which is immediately connected with all the other points of preaching Christ. The Samaritans gave a good evidence of their love to Christ, by keeping his commandments. 3. Preaching Jesus, is preaching Baptism among other doctrines. Philip began at the same scripture, and preached to him Jesus, Acts viii. 35. as appears from what follows, ver. 36, 37. "They came to a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? Philip said, If thou believest with all thine heart thou mayest; and he baptized him," which needs no comment. 4. While Paul preached the gospel doctrines in general, and Baptism in particular, the Lord opened the heart of Lydia, and of the brethren her household; so that she and her household were baptized and comforted, Acts xvii. 13—15, 40. 5. Paul and Silas, preaching the word of the Lord, faith in Jesus, and baptism, the jailor and his household are converted and baptized straightway—rejoicing and believing in God, with all his house. 6. So many of the Corinthians, first, heard the gospel, 2dly, believed what they heard; 3dly, obeyed what they both heard and believed, and were baptized, Acts xviii. 8. 7. When Peter went to Cæsarea, and preached the gospel doctrines, he commanded those who received the Holy Ghost to be baptized, Acts x. 36, 47, 48.

Objection. Paul was not sent to baptize, but to preach the gospel.

Answer. Paul was sent to baptize, and did baptize many, although that was not his principal work; but to preach the gospel, among which was preaching Baptism, as you see, Acts xvi 13—15. 31—34. Acts xviii. 8. and xix. 3—5. 1 Cor. i. 13—17. Rom. vi. 3, 4. Gal. iii 27. Col. ii. 12. Paul preached the doctrine of Baptism wherever he went.

Infant

Infant Sprinkling, wherever it hath succeeded, *hath superceeded preaching many of the gospel doctrines*; and on Gospel Baptism, likewise Baptism itself. That principle which in itself, or in its consequences, lays aside or conceals one or many of the foundation doctrines of christianity must be dangerous and delusive. It will be a difficult task to any man, to point out one gospel doctrine that is not connected with the doctrine of Baptism: *they are all a glorious golden chain linked together by Infinite Wisdom.* No man can shew that Infant Baptism is connected with one gospel doctrine.

2. As it is a part of experimental and practical godliness.

What I have already said, fully proves this observation, and shews that the *Doctrine of Baptism is of no small importance.* It is only experienced christians who have a right to it. It is only those who truly and practically obey God in it and after it, go on their way rejoicing, and walk in all the ordinances blameless; observing whatever Christ hath commanded, and who have the promise of Christ's presence with them to the end of the world. *The love of Christ sweetly constrains* all true converts to say with the three thousand men and Brethren, "What shall we do?" Acts ii. 37. or with the goaler and his household, "Sirs, What must I do to be saved?" Acts xvi. 30. or with Saul, "Lord, what wouldest thou have me to do?" Acts ix. 6. xxii. 16. The answer is, Repent, believe, arise and be baptized. *Love shed abroad in the heart will make the subject run in the way of God's commandments,* Psalm cxix. 32.

1. Every loyal subject of King Jesus *is sworn to keep the King's commandments,* Eccles. viii. 2. "I counsel thee to keep the king's commandment, and that in regard to the oath of God." Our Lord says, Matt. v. 33. "Thou shalt perform unto the Lord thine oath." 2dly, Rom. vi. 3, 4. 1. The persons spoken of Christ, and the baptized believers. 2. Christ was actually buried by baptism. 3dly, The christians at Rome were actually buried by baptism, as Christ himself was. 4thly, Their union to Christ. 1. Dead

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with Christ. 2. Buried with Christ. 3. Raised with Christ. 5thly, Christ's baptism was a burial in water. So is the christians. 6thly, There is a likeness between Christ's baptism and the christians. *Like as Christ*, 7thly, There is a likeness between a burial by baptism in water, and the burial of the body of Christ in the grave. 8thly, There is a likeness between emersion, out of the water in baptism, and raising out of the grave. The first, out of the water by the administrator, and not by the subject; the resurrection from the grave by God, and not the creature. 9thly, The raising of Christ out of the water and out of the grave, was to the glory of God: so is the baptism of all believers, which is the grand end of all ordinances, as their resurrection from the grave will be to the glory of God. 10thly, Baptized believers are the subjects of a spiritual life, and are under the strongest obligations of walking in newness of life. Buried with Christ, the Father's delight, the joy of angels and saints, with whom it is heaven to be, the beginning of glory; his presence is better than life; it is good to be with Christ in a prison, in a den of lions, in a fiery furnace; he hath promised his presence in the fire and in the water, Isa. xliii. 2. A heaven of heavens to be with him in glory. 11thly, Nothing will satisfy a child of God but a sight of Christ by faith in every gospel ordinance. Baptism says, Come, see the place where the Lord lay, Matt. xxviii. 6. 12thly, As baptism preaches our union to Christ; so it doth our union to the mystical body of Christ, the church, which is called Christ. "Many members are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit," 1 Cor. xii. 12, 13. 13thly, Baptism is the answer of a good conscience towards God, 1 Pet. iii. 21. None but Adults can have the answer or witness of a good conscience. Such as could answer such interrogations as were put to the eunuch, Acts viii. 36, 37. "If thou believest with all thine heart,

heart, thou mayest (be baptized).” Who answered, “I believe that Jesus is the Son of God.” The subjects of Baptism being persons professing faith in and love to the Lord Jesus Christ, their consciences bearing them witness in the Holy Ghost; and of the truth and reality of their faith and love, “believing with the heart unto righteousness, making a profession with the mouth unto salvation,” Rom. ix. 1. and x. 9, 10. Conscience is a man’s real judgment of himself and of his state in the sight of God, both of the truth, and of his duties, and the privileges he is called to. See Prov. xx. 27. Acts xxiv. 16. Heb. ix. 14. and x. 22. which leads the christian to follow Christ conscientiously in baptism. 14thly, Baptism lays the conscientious subject under the most endearing obligations, to walk in newness of life, as is seen in the whole of Rom. vi. 1. to the end. 15thly, As it is in immediate connexion with all the grand doctrines, and with experimental and practical godliness. It is no wonder that the principal rage of satan should be (as it really is) against the Baptists, who keep the commandments of God and the faith of Jesus Rev. xii. 17. *uniformly.*

I appeal to the christian reader, *as practice speaks as loud as words*, is not the language of the practice (notwithstanding the above connexion in the word of God) “It shall never experimentally or practically exist in Baptism, if we can help it, except in very rare instances, as when an Adult, Jew, Turk, Quaker, &c. is rantized.”

As Infant Baptism, in its nature and tendency, superceeds and conceals many of the foundation truths of the gospel, and a part of experimental and practical godliness; it must be criminal to maintain or justify it. Believer’s Baptism hath a manifest tendency to maintain them all in their connexion to the glory of the Divine Author.

F I N I S.

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T H E
M A T E R I A L D I F F E R E N C E
B E T W E E N
R E G E N E R A T I O N,
T H E B A P T I S M O F T H E H O L Y G H O S T,
A N D
W A T E R B A P T I S M :
S H E W N
I n L O V E t o I N Q U I R E R S a f t e r T R U T H.

TH E scripture informs us,

1. What Regeneration is.
2. What the Baptism of the Holy Ghost is.
3. That there is a material difference between them, and wherein it consists.

First, The scripture account of Regeneration is,

1. That it is one of the fundamental truths of christianity. Without it, there is no vital godliness or experimental christianity, nor can there be any salvation. Regeneration, in its very name, supposes a birth antecedent to it, which is our natural birth. This second is a supernatural birth.

2. As the purest gold is often counterfeited, so there are among us many counterfeit regenerations. It will be the reader's wisdom to weigh them in the balance of the sanctuary. All pretended regeneration, by being the seed of believers, or born in the church, or by water baptism, vows, confirmation, or any rite or ceremony of human wisdom's devising, are all counterfeit.

3. Angels,

3. Angels, good or bad, are not the subjects of regeneration: the former need it not, the other shall never enjoy it.

4. The election of grace are the subjects of regeneration, and itself is the fruit of election, 1 Pet. i. 2, 3. These only are begotten again. Regeneration is not any thing which God wrought for us without us; but is wholly his work in us*.

5. Baptism is neither the cause or means of regeneration, whether administered in infancy or in adult years, although often offered by multitudes. It is no creature act or work.

6. The alone author of regeneration is the Holy Trinity.

It is not of the will of the flesh, or of man, but of God, John i. 13. a work too wonderful for any but God, therefore a question is proposed concerning it, Isa. xlix. 21. who hath begotten me there? He only who worketh all things after the counsel of his own will. Not by human might or power, but by my Spirit, saith the Lord, Zeph. iv. 6. It is one of the things of the Spirit that natural men cannot receive, and cannot know, 1 Cor. ii. 13, 14. John iii. 9. A learned Nicodemus saith, How can these things be? Ezekiel's dry bones might as well quicken themselves, as any man regenerate himself. Lazarus might as soon raise himself from the dead, as a man regenerate himself. Men might with as much propriety be said to beget themselves, as to regenerate themselves.

Objection. Faith is the mother grace, which produceth all the rest, regeneration, &c.

Answer. No: faith hath no such virtue inherent in itself, so as to produce regeneration, or any other grace. It doth not give being to itself, or any other grace, then or afterwards. Every grace of the Spirit is implanted at once in the moment of regeneration; and it may be said of them all, none is afore or after the other in point of time. As in seed sown, there is not first the nature of the blade, then the nature of the stalk, and then the nature of the ear or full corn; but the whole nature of the blade, stalk, and full corn is in the seed when sown. Nothing afterwards is added but nourishment and growth.

7. Of

* Many ministers give a long account of a preparatory work in man, and marks and evidences of regeneration and faith, &c. before the work itself is wrought in the soul: which is giving evidences of the being of a thing, before itself exists or hath a being. No effect can precede its cause. Nothing can precede that principle from whence it wholly ariseth. A mountebank doctor may

7. Of his own will begat he us by the word of truth, James i. 17, 18. In regeneration, we are said to be born of God, John iii. 9. 1 John v. 1, 4. According to his abundant mercy hath he begotten us, 1 Pet. i. 3. Born of water and of the Spirit: that which is born of the flesh, is flesh; that which is born of the Spirit, is spirit, John iii. 5, 6. God sending the Spirit of his Son into our hearts, crying, Abba, Father, Gal. iv. 6.

8. It is a new creation, and without it nothing availeth, Gal. vi. 15. Neither circumcision or uncircumcision availeth any thing, but a new creature; so that it is of more importance than all ordinances.

As it is a new creation, so none can create but God. God only makes all things new, Rev. xxi. 5.

Regeneration is not patching up old Adam or corrupt nature; but if any man be in Christ, he is a new creature, 2 Cor. v. 17. The new man after God is created in righteousness and true holiness, Eph. iv. 24.

We are said to be partakers of the divine nature, 2 Pet. i. 4. Not a communication of deity, or making the creature God: no; but having his image enstamped on the soul.

It is called a passing from death to life, John v. 24. a being born of incorruptible seed, which liveth and abideth for ever. The washing of regeneration, and the renewing of the Holy Ghost, Titus iii. 5.

In regeneration, the new heart, new spirit, new man, is put on. Without it, there is no faith; and without faith it is impossible to please God, Heb. ix. 6. No man ever did or can enter the kingdom of heaven without it, John iii. 3. Till the law is written in the heart, and the heart circumcised to love the Lord, which is done in regeneration, there is no love to God, or obedience to his law, Deut. xxx. 6. Jer. xxxi. 33. Ezek. xxxvi. 26, 27. It is only a spiritual priesthood, who offer spiritual sacrifices.

may pretend to give 1000 evidences that a dead corpse is alive; but it is all deception: till regeneration, men are dead in trespasses and sins, Eph. ii. 1.

Objection. There must be a law-work.

Answer. The law worketh wrath, Rom. iv. 15. If wrath and perfect enmity against the law be a preparatory work to regeneration, we have it, Rom. viii. 7.

Objection. The first work of the Spirit is, to convince of sin.

Answer. But does the Spirit convince the dead of sin before he is come, or when he the Spirit of truth is come, John xvi. 8, 9. John xiv. 17. The Spirit of truth, whom the world cannot receive, till regeneration.

All

- All the above is the common experience of every christian, and is not the (extraordinary) baptism of the Holy Ghost.

II. The baptism of the Holy Ghost is *the extraordinary* down-pouring of the Spirit on the day of Pentecost on the apostles and others, to qualify them and others for extraordinary services in the primitive churches, and what was promised to them after they were both regenerated by the Spirit, and baptized by John with water years before, which promise was fulfilled on the day of Pentecost ; therefore there is a very material apparent difference between them. As the baptism of the Holy Ghost was given to work miracles, so they who had it wrought real miracles as the effect of it.

1. They spake with divers tongues : see Acts ii. 4. xix. 12.

2. Many wonders and signs were done by the apostles, Acts ii. 43.

3. The cripple healed, Acts iii. 6, 7.

4. They had the gift of discerning spirits, Acts viii. 23. 1 Cor. xii. 10. I perceive that thou art in the gall of bitterness. Ananias and Sapphira were struck dead for their dissimulation, Acts v. 1—10.

5. The gift of healing all manner of diseases—even by the shadow of Peter, Acts v. 15, 16.

6. The gift of the Holy Ghost conferred by the laying on of the hands of the apostles, Acts viii. 16, 17. xix. 6.

7. The gift of prophesying, &c.

The persons on whom these extraordinary gifts were bestowed on the day of Pentecost, were all Galileans, Acts ii. 4, 7. Probably the twelve disciples and the seventy ; all of which were extraordinary gifts bestowed on extraordinary persons called to extraordinary services in preaching the word, &c.

I will not affirm, as many have done (in order to defend a favourite tenet, and to make light of a positive divine institution) *that the baptism of the Holy Ghost is the baptism without which we cannot be saved.* This is offering false fire with a witness ; and if it was true, wo be to them and us too : for they in this day have it not, and we do not pretend to have it. I know none that pretend to have it, except it be a deluded madman here and there.

III. Regeneration, baptism in water, the baptism of sufferings, and the baptism of the Holy Ghost, are all distinguished in the word.

1. The gift of the Holy Ghost was promised to those antecedently regenerated and baptized : see Matt. iii. 11. I indeed baptize you with water—he *shall* baptize you with the Holy Ghost and with fire : see also Luke iii. 16. John i. 33. The same is he which baptizeth with the Holy Ghost, Mark i. 8. I indeed *have baptized* you with water ; *he shall* baptize you with the Holy Ghost, Acts i. 5. For John *truly baptized with water*, but *ye shall* be baptized with the Holy Ghost not many days hence.

These texts prove that the best of men can *only baptize with water*. Regeneration is the work of the Holy Ghost, and is common to all christians. John would baptize none but regenerated persons, who brought forth fruit meet for repentance before he baptized them. So Peter, Acts ii. 38. Repent and (then) be baptized, every one of you, and ye shall receive the gift of the Holy Ghost. Without regeneration there is no true repentance. When they believed Philip's preaching the things concerning the kingdom of God, and the name of our Lord Jesus—which could not be without regeneration,—they were baptized, both men and women, Acts viii. 12. Some time afterwards the gift of the Holy Ghost was given them by the laying on of the hands of Peter and John, ver. 14—17. Twelve of John's disciples received the gift of the Holy Ghost many years after they were regenerated, and baptized by John, Acts xix. 6.

Cornelius and his family appears to be regenerated before they received the gift of the Holy Ghost. He was a devout man that feared God with all his house ; his alms and prayers were heard and accepted. They feared God and wrought righteousness, and were accepted of God, Acts x. 2. 7. 22. 35. which could not be without regeneration.

In every place, where the baptism of the Holy Ghost is spoken of, there is a clear manifest difference.

2. Many who had the extraordinary gift (I do not say the baptism) of the Holy Ghost, shall eternally perish. But all who are regenerated by the Holy Ghost, shall be eternally saved. All born of God shall enter the kingdom of heaven, none without it, John iii.

Note, I do not pretend to shew the difference between the gifts bestowed on the false prophets of old, and those bestowed on the false prophets and false teachers under the present dispensation.

1. There

1. There was a Jannes and Jambres in Pharoah's court, who withstood Moses with miracles, and perished, 2 Tim. iii. 8.

2. Balaam, who loved the wages of unrighteousness, who prophesied, &c. and perished among the enemies of Israel, Numb. xxi. 8.

3. Saul prophesied, 1 Sam. x. 10, 12. The Spirit came on Saul, and he prophesied; yet probably he went to the devil that appeared to him in Samuel's mantle. Satan was a lying spirit in the mouth of four hundred and fifty prophets of Baal, 1 Kings xxii. 22.

4. Caiphas prophesied truth, and perished, John xi. 49—52.

5. Barjesus a forcerer, a false prophets, Acts xiii. 6.

6. There were false prophets among the people, as there *will be false teachers among you*, who shall bring in damnable heresies, denying the Lord who bought them, and bring on themselves swift destruction, 2 Pet. ii. 1. Satan commonly appears as an angel of light, *and convokes the black divan of hell, Rome, and Turkey*, to support his tottering kingdom with all their legends of lying wonders, blending truth and errors together, deceiving and being deceived, to their own final condemnation, 2 Thess. ii. 1—12. Paul held them accursed who bring another gospel, Gal. i. 7—9. John forbid us to receive them into our house, or with them God speed, 2 John 10.

8. See what lengths persons may go, and yet hear Christ say to them, Depart! Matt. vii. 21—23. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then I will profess unto them, I never knew you: depart from me, ye that work iniquity. From hence you see that many, as Judas, had the gift of casting out devils, and were themselves but devils—who cast devils out of the bodies of others, but could not hinder the devil entering into their own hearts, or cast him out of them—Although they cast out devils, they themselves will finally be cast to devils, their own place, Acts i. 25. Those who did some of the greatest works, and had some of the greatest gifts, shall hear Christ say, Depart from me, I never knew you. Although exalted to the highest pinnacle of honours and preferment in the church, Christ will say, Depart, ye workers of iniquity, if not regenerated.

9. The

9. The final punishment of false prophets, teachers, and workers of miracles, appears from Rev xvi. 13, 14. Unclean spirits, like frogs, came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are the spirits of devils working miracles: see Rev. xx. 10. And the devil, that deceived them, was cast into the lake of fire and brimstone, *where the false prophet is, and shall be tormented day and night for ever and ever.*

Such is and will be the vast difference between regenerate persons and those who may have the gifts of working miracles, without regeneration.

Objection It is that which is represented by water baptism, the inward and spiritual grace, without which we cannot be saved.

Answer. Can these be represented by baptism, when persons are not baptized? Infant sprinkling is not baptism.

When the proper subject is baptized, he hath both the external and the internal, and shall be eternally saved. Is not baptism the first ordinance, in which the first step is taken in a visible way of gospel obedience and newness of life, and afterwards observing all things whatsoever Christ hath commanded, Matt xxviii. 19, 20. Rom. vi. 4. Afterwards a continuance stedfastly in the apostle's doctrine, fellowship, breaking of bread, and prayer, Acts ii. 41—43. As many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27. Can any put on Christ by baptism, who never were baptized? If a servant never puts on his king or master's livery, which way can he be said to wear it in his after life?

Thus I have attempted to give you a scriptural account of the above.

The FALSE CHURCH.

THOSE furious zealots thus the world embroil'd,
 And with unheard of rage each other spoil'd :
 Their synod oft adjourn'd into the field,
 And those were heretics who first did yield.
 All for the conqu'ring faith did soon declare,
 And creeds were vary'd by the chance of war.
 An orthodoxal pride by turns regain'd,
 As they by turns the battle lost or gain'd ;
 Sometimes the zealots shed each other's blood,
 For points by neither party understood.

The TRUE CHURCH.

OUR Founder did not raise his royal throne
 By his opposers sufferings, but his own.
 He gave his church no arms for her defence,
 But wisdom join'd with dove-like innocence :
 He us'd no other flames to melt or move,
 But mild forbearance, meekness, peace, and love :
 He to the valiant champions of the faith
 Allow'd the serpent's wisdom, not his teeth :
 He never bad his church for arms declare,
 Nor taught the rule and stratagem of war :
 He came men's lives to save, and not to kill,
 And therefore taught no military skill ;
 But arms divine, and armour from above,
 Immortal truth, and light, and heav'nly love.

BLACKMORE.

ROBERT M'GREGOR.

F I N I S.

